What the Sinking of Atlantis Meant to Man

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Sixteenth of

The GALAHAD LECTURES

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BEING THE SIXTEENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ℭ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ℭ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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THE SIXTEENTH LECTURE

THE AVERAGE person born into mortal life and coming into a consciousness of the civilization he finds around him, is prone to think that the culture he enjoys is a natural happening. He accepts subconsciously that the phases of mundane existence that go to make up his world were created pretty much as he finds them. He forgets that civilization and all that it comprises, are an inheritance. He scarcely realizes that the commonest forms of natural life may be the completed evolution of processes with which Nature in the raw has had little to do. The average person is usually astounded when informed of the factors in life, even its flora and fauna, that were not put upon earth in the state in which he now confronts them.

Despite the fact that this is rapidly becoming a motorized age, I think the statement will stand that every student of this instruction has seen a horse. A horse is accepted as a horse. It is acknowledged to be a magnificent draft animal, admirably constructed anatomically for the service of man. The horse either carries man on his broad back as a rider, or he strains his immense bulk against the collar of his harness and pulls a load. He is recognized because of his size, the average equine specimen standing about five feet ten inches in height and weighing anywhere from 800 to 1,500 pounds. But not one person in a thousand is aware that the horse as originally created, that is, as Nature projected him onto this primordial planet, was a creature no bigger than a fox and as agile as our common deer.

Darwin thought that Nature herself brought about our loyal companion, the dog. All through natural history the implication is made that the whole gamut of domesticated animals has resulted from natural breeding or natural selection on the part of species. Propinquity with man while this evolution was in progress, softened the dispositions or changed the temperaments of these animals. They became reconciled to their status as man's servants so long as he cared for their physical wants and showed superior intelligence in training them.

But the honest biologist knows that there are many holes in this commonly accepted theory. He knows that there is scarcely a so-called tame species that has not undergone a long and artificially selective process of evolutionary breeding under human, intelligent direction, and infinite amounts of time to bring such drastic alterations in anatomical structure. Docility of temperament was and is a secondary consideration.

IT becomes apparent, the deeper we probe into the subject, that as we have graded types of cultures or civilizations, so we find the domestic animals in various stages of development below their present status of usefulness to mankind. Our culture, and our civilization, including the achievements in perfecting the flora and fauna of our present era as we find them, were not manufactured in their present aspects and merely handed to us on a golden salver. Over untold ages and countless generations man has taken the first forms of plant and animal life as they confronted him and remodeled and improved upon them to serve his business or convenience. And that span of time must have been far longer, and covered greater areas of the earth, than those indicated by modern histories as between the close of the last glacial period and the dawn of civilization in Egypt. One hundred thousand to three hundred thousand years of the most advanced forms of scientific and ethical culture must have been necessary, to give us the food plants and the draft animals that serve us today. And this could not have occurred in and around the Mediterranean Basin, altogether, because the strata in and around the Mediterranean Basin do not disclose any remnants or relics of the great intermediate development period.

There is an interesting anecdote to the effect that the great feline forms, such as the lion and the tiger, are today but specimens of a

species of interrupted experimental forms upon which man was working to get a perfect draft animal when the Atlantean catastrophe overtook him. Beginning with the small wildcat, with which man had already experimented in his own right as a physical form for himself before he adopted the ape form consistently, man was patiently building it in physical size and subduing its ferocious nature to obtain a draft animal of tremendous strength combined with uncanny agility. The horse as such, was far too clumsy. The lion in an utterly domesticated state would have all of the horse's strength but a speed and mobility that the horse could never attain. The cataclysm intervened, however, before this great experiment was perfected over a sufficient number of generations to give the feline the present docile temperament of the equine. All of us are familiar with the fact that even in the time of the Caesars, lions were brought from Nubia, successfully tamed, and trained to pull chariots in many of the Roman triumphs. Lions even today are not unsusceptible to training, as we know well enough from circus performances. The cataclysm, however, seems to have freed this tremendous species to run wild over certain continents and revert to Nature, its ferocity restored and its great strength and agility a curse to humankind instead of a domestic enhancement.

NOW proofs seem to be abundant that this great period of domestication of the animals which serve us today, flourished and knew its prime when allocation of the continents of the earth was totally different from what we recognize it to be at present. The domestication of the various animals undoubtedly began far back in Lemuria, stretched across South and Central America, improved on itself in Atlantis, and gave increment from its experimentings to the Adite and Egyptian civilizations, out of which we begin to pick the fragments of written history. A writer in the Westminster Review as far back as January, 1872, called attention to this in the following paragraph:

"When the animals and plants of the Old and New Worlds are compared, one cannot but be struck by their identities; all or nearly all belong to the same genera, while many, even of the species, are common to both continents. This is most important in its bearing on our theory, as indicating that they radiated from a common center, after the Glacial Period. The hairy mammoth, wooly-haired rhinoceros, the Irish elk, the musk-ox, the reindeer, the glutton, the lemming,

more or less accompanied the flora incident to both continents, and their remains are always found in the post-glacial deposits of Europe as low down as the south of France. In the New World, beds of the same age contain similar remains, indicating that they came from a common center and were spread out over both continents alike."

Donnelly says: Recent discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America. Professor Marsh, of Yale College, has identified the several preceding forms from which it was developed, rising, in the course of ages, from a creature not larger than a fox until by successive steps it developed into the equine animal which we know today.

How did the wild horse pass from America to Europe and Asia if there had not been continuous and comparatively easy communication between the two continents?

The fossil remains of the camel are found in India, Africa, South America, and in Kansas. The existing alpacas and llamas of South America are but varieties of the camel family. The cave bear, whose remains are found associated with the bones and works of man in the caves of Europe, was identical with the grizzly bear of our own Rocky Mountains. The musk-ox, whose relics are found in the same deposits, now roams the wilds of arctic North America. The glutton of northern Europe in the Stone Age is identical with the wolverine of the United States. According to Rutimeyer, the ancient bison of Europe was identical with the existing American buffalo. Every stage between the ancient cave bison and the European aurochs can be traced. The Norway elk, now nearly extinct, is identical with the American moose. The lagomys or tailless hare of the European caves, is now found in the colder regions of North America. The reindeer, which once occupied Europe as far south as France, was the same as the reindeer of America. Remains of the cave lion of Europe, a larger beast than the largest of the existing species, have been found at Natchez, Mississippi. The European cave wolf was identical with the American wolf.

Donnelly goes on to say with still greater significance: Cattle were domesticated among the people of Switzerland during the earliest part of the Stone Age, or at least before the Bronze Age or Age of Iron. Darwin attests to this in his Animals Under Domestication. Even at that remote period they had already, by long-continued selection, been developed out of the wild forms akin to the American buffalo. M Gervais, the French authority, concludes that the wild species from

which our domestic sheep was derived, is now extinct. The remains of domestic sheep are found in the debris of the Swiss lake-dwellings of the Stone Age. The domestic horse, ass, hog, and goat, also date back to a similar great antiquity. We have historical records 7,000 years old, and during that time no like domestication of a wild animal has been made.

THIS last fact speaks volumes as to the vast periods of time during which man must have lived in a civilized state to effect the domestication of so many and such useful animals. And when we turn from the fauna to the flora, we find the same state of affairs.

An examination of the fossil beds of Switzerland of the Miocene Age reveals the remains of more than eight hundred different species of flower bearing plants, besides mosses and ferns. The total number of fossil plants catalogued from those beds, cryptogamous as well as phaenogamous, is upwards of three thousand.

The majority of these species have migrated to America!

How? It is foolish to think that men of one continent freighted seeds, shrubs or bulbs across three thousand miles of ocean in such great quantities as to transfer those species in a wild state and spread them over mountain and plain for other thousands of miles. Quite as absurd as to state that both originated in their wild state on two continents simultaneously, when they are found on two continents in forms that indicate a state of artificial horticulture.

There were other species of plants that passed into Asia, Africa, and even Australia. But the American types are in the largest proportion. Counterparts of the flora of the Miocene Age in Europe now grow in the forests of Virginia, North and South Carolina, and Florida. They include such familiar examples as magnolias, tulip trees, evergreens, oaks, maples, plane trees, robinas, and sequoias. It would seem to be impossible that these trees could have migrated from Switzerland to America unless there was unbroken land communication between the two continents. It is a still more remarkable fact that a comparison of the flora of the Old World and of the New goes to show that not only was there communication by land, over which the plants of one continent could extend to the other, but that man must have existed and helped this transmigration in the case of certain plants that were incapable of making the journey unaided.

For instance, the banana is seedless. It is found throughout tropical

Asia and Africa. The celebrated Professor Kuntze asks: "In what way was this plant, which cannot stand a voyage through the temperate zone, carried to America?" And yet it was generally cultivated in America before 1492. Professor Kuntze goes on to say: "It must be remembered that the plantain is a tree-like, herbaceous plant, possessing no easily transportable bulbs like the potato or the dahlia, nor is it propagable by cuttings, like the willow or the poplar. It has only a perennial root which once planted needs hardly any care, and yet produces the most abundant crop of any known tropical plant." He then proceeds to discuss how it could have passed from Asia and Africa to America. He admits that the roots must have been transported from one country to another, by civilized men. He argues that it could not have crossed the Pacific from Asia to America because the Pacific is nearly three to four times as wide as the Atlantic. It could not have come over the vaunted traffic-congested Aleutian land-bridge because the roots could not have remained alive in that arctic climate.

The only way he can account for the presence of the banana plant in America is to suppose that it was carried there when the North Pole had a tropical climate. Is there any proof that civilized man existed at the North Pole when it possessed the climate of Africa?

Is it not more reasonable to suppose that the banana was cultivated by the people of Lemuria as well as Atlantis, and carried by the civilized agricultural colonies of each to both east and west? Do we not find a confirmation of this view in the fact alluded to by Professor Kuntze in these words: "A cultivated plant which does not possess seeds must have been under culture for a very long period. We have not in Europe a single conclusively and exclusively seedless, berry-bearing, cultivated plant. Hence it is perfectly logical to infer that these plants were cultivated as early as the beginning of the middle of the Diluvial Period."

Is it possible that a plant of this kind could have been cultivated for this immense period of time in both Asia and America? Where are the two nations, agricultural and highly civilized, on those continents by whom it was so cultivated? Where are the traces of their civilizations? What has become of them? All the civilizations of Europe, Asia and Africa radiated from the Mediterranean. The Hindu-Aryans advanced from the northwest. They were kindred to the Persians, who were next-door neighbors to the Arabians or cousins to the Phoenicians, and who lived alongside of the Egyptians who

had in turn derived their culture from the Phoenicians, or Adites. It would be a marvel of marvels if one nation, on one continent, had cultivated the banana for such a vast period that it became entirely seedless, the nation retaining a peaceful, continuous, agricultural civilization during all that time. But to suppose that two nations could have cultivated the same plant, under the same circumstances, on two different continents for the same unparalleled lapse of time, is supposing an impossibility.

We find just such a civilization as was necessary, according to Plato, and under just such a climate, in Atlantis and nowhere else. We have found it reaching, by its contiguous islands, within one hundred and fifty miles of the coast of Europe on the one side, and almost touching the West Indian Islands on the other, while by its connecting ridges it bound together Africa and Brazil.

AND as it was with the banana, so was it with the taro, the Spanish or red pepper, the tomato, the bamboo, the guava, and the mango fruit, all found in Africa, in South and Central America, and in the islands of the South Seas. The American origin of tobacco is similarly denied, as with the maize and the coconut. The cultivation of the cotton plant and the manufacture of its product were known to both the Old World and the New. Herodotus described it in 450 B.C. as the Tree of India that bore a fleece more beautiful than that of sheep. Columbus found the natives of the West Indies using cotton cloth. It was also found in Mexico and Peru.

It is a significant fact that the cotton plant has been found growing wild in many parts of America, but never in the Old World. This would seem to indicate that the plant was a native of America, and this is somewhat confirmed by the superiority of American cotton, and by the fact that the plants taken from America to India constantly degenerate while those brought from India to America as constantly improve.

There is a question whether the potato, maize and tobacco were not cultivated in China ages before Columbus discovered America. Travelers in China before the revolution left this record: "The interior of China along the course of the Yang-tse-Kiang, is a land full of wonders. In one place piscicultural nurseries line the banks for nearly fifty miles. All sorts of inventions, the cotton gin included, claimed by Europeans and Americans, are to be found there forty centuries

old. Plants yielding drugs of great value, the familiar tobacco and potato, maize, white and yellow corn, and other plants believed to be indigenous to America, have been cultivated there from time immemorial."

Is this in its turn not confirmation that the Chinese, as early Lemurians, found the origin of these items far back in the long-lost civilization of the Pacific continent from which they migrated, bringing with them their horticultural heritage?

Consider briefly one of the philological proofs of a common origin of these achievements. The word maize, or Indian corn, is derived from mahiz or mahis, the name of the plant in the language of the island of Haiti since long before the time of Columbus. And yet, strange to say, in the Lettic and Livonian languages in the north of Europe, mayse signifies bread. In Irish, maise is food. In the old High German, maz is meat. May not likewise the Spanish maiz have antedated the time of Columbus and borne testimony to early intercommunication between the people of the Old and New Worlds?

IN the Stone Age of Europe, five varieties of wheat and three of barley were cultivated. Darwin says that it may be inferred from the presence in the lake habitations of Switzerland of a variety of wheat known as the Egyptian Wheat, and from the nature of the weeds that grew among their crops, "that the lake inhabitants either kept up commercial intercourse with some southern people, or had originally proceeded as colonists from the south." Why not say rather that they were colonists from the land where the wheat and barley were first domesticated, to wit, Atlantis? And when the Bronze Age came, we find oats and rye making their appearance with the weapons of bronze, together with a peculiar kind of pea. Darwin concludes that wheat, barley, rye and oats were either descended from ten to fifteen distinct species, most of which are now unknown or extinct, or from four to eight species closely resembling our present forms, or so widely different as to escape identification. In which latter case he says: "Man must have cultivated the cereals at an enormously remote period, and at that time practised some degree of selection."

Rawlinson in his Ancient Monarchies expresses the opinion that the ancient Assyrians possessed the pineapple. "The representation on the monuments is so exact that I can scarcely doubt the pineapple being intended." Now the pineapple is supposed to be of American

origin, and unknown to Europe before the time of Columbus.

It is not even certain that the use of tobacco was not known to the colonists from Atlantis who settled in Ireland in an age long prior to Sir Walter Raleigh. Great numbers of pipes have been found in the raths and tumuli of Ireland, which there is every reason to believe were placed there by men of the prehistoric period. The Danes entered Ireland many centuries before the time of Columbus, and if the pipes were theirs, they must have used tobacco, or some substitute for it, at that early period. It is probable, however, that the tumuli of Ireland antedate the Danes by thousands of years.

Portuguese travelers have found the most remote tribes of savage Negroes in Africa, holding no commercial intercourse with Europeans, using strangely shaped pipes in which they smoked a plant of the country. Investigations in America have led to the conclusion that tobacco was first burnt as an incense to the gods, the priest alone using the pipe. From this beginning the extraordinary practice spread to the people and thence over all the world. It may have crossed the Atlantic in a remote age and have subsequently disappeared with the failure of the retrograde colonists to raise the tobacco plant.

IT IS such evidence that confronts us when we come to consider what the sinking of Atlantis, not to mention Lemuria, meant to man throughout the earth. The motherlands in which such perfections were arrived at, were ruthlessly destroyed and dropped to the bottom of the mighty Oceans. But here and there throughout the earth, to both east and west, the vestiges of those attainments remain and enable us to approximate in logic and imagination what those ancient Lemurian and Atlantean civilizations must have comprised. Of architecture and the arts, we will have more to say in future treatises.

Many of us wonder about the physical features of Lemuria and Atlantis, what their peoples were like, how they dressed, what they ate, what their religions and social customs may have been. It is a bit disconcerting to find evidences of the same flora and fauna, exactly the same terrain distinctions although with different geographical outlines, that go to make up the present continents of the Western Hemisphere comprising the features of those ancient countries. Perhaps it takes away a bit of romance to find on those continents the same races we find on earth today, black, yellow, red, white. It jolts us, however,

to find that they had most of the accoutrements of civilization which we imagine we of today enjoy for the first time in the world's history, and that in many aspects their scientific and esoteric progress was far in advance of our own. I have hinted at this before and shall delineate what I mean in the ensuing lectures.

If you would have the Lemurian or Atlantean civilizations reconstructed dramatically, however, according to social customs, religions, dress and distinguishing racial peculiarities, it is only fair to ask first, "What period do you want to know about?" Remember that there are plenty of indications that the Atlantean civilization existed over a span of 300,000 years and perhaps longer. We have in America a country that boasts of a high degree of so-called civilization, yet the continent itself has not yet been known 500 years to modern man, and our United States in particular is not yet 200 years old. In those 200 years our manners, customs, styles of dress, and racial aspects, have altered four or five times, so that visitors from another planet, visiting here at the different periods, might be led to swear that a different country had been visited each time. The Pilgrim Fathers represented one epoch, and they were Americans. The Colonials of Franklin's and Washington's time represented another epoch, and they were Americans. Our people of the Civil War period were just as much Americans as the people of these turbulent times of 1939.

¶ If such complete changes in the outward aspects of life, distinguishing this race, could occur in a little less than 200 years, how much more marked would be the changes of 300,000 years. No people stands still in its cultural development. No people adheres generation after generation to the same dress and customs. Even language does not remain constant. Then again, there are differences of culture due to differences in geographical location or sections. By the same token that the life of New England is different from the life of New Mexico, even in the present era, so that a planetary visitor would scarcely know he was in the country that included both of them, so various sections of Atlantis partook of sectional distinguishments. Therefore when I ask you "What particular time in Atlantean history do you want to know about?" and you answer me, "Oh, any period that would be particularly Atlantean," I must submit that I would be under the same handicap that I would be if I asked you what particular period in American history you wanted to know about and you answered, "Oh, any period that would be particularly American." Just what period would be typically American?

CONSIDER the item of dress for instance. Since 1840 we have had three distinct eras of fashions here in these United States. If a man or woman had walked down the streets in the Gay Nineties dressed in the fashions of 1861, he or she would have caused a sensation. If a man or woman walked down our streets today dressed in the fashions of the Gay Nineties, everyone would turn and look for a placard on the back of the promenader to see what film was being advertised and at what theater.

To pick out one man of one period as representative of Lemuria or Atlantis, therefore, is quite as fallacious as picking out one American without giving the period, and quite as unsatisfactory as representing the Lemurians or Atlanteans as a whole. We can only judge the whole people, therefore, by their accomplishments culturally as we see the effects of their culture distributed over the globe. Deep, deep down in the subconscious storehouses of our minds, all of us have dim recollections of those far-off days, for we are the reincarnated souls of those long-perished peoples, and we lived not a whole lot unlike the way we are living today. Going back into the Lemurian or the Atlantean country is not like going to a new planet. The same features of terrain existed then that exist now, the same types of men and women, the same aspects of vegetation growing from the soil, the same trees making bowers of summery vistas, and the races of mankind exhibiting themselves with identically the same traits that we see exhibiting in human life of the present.

You say, perhaps, "Then what is the good of reading about them, or what is the good of studying them, if they were like the culture-products we see about us today?" My answer is, "By reading about them, or studying them, we get the proper perspective on ourselves and the significance of where we are heading and what our goals may again become. We learn where our customs and manners originated. And we debunk many of the social and religious sanctimonies that are subverting our lives and thought of the present, so that we can again reason and behave from fundamentals of Truth and not from inhibitions fostered on us by priestcrafts and racial megalomaniacs that are making spiritual cynics and moral bankrupts out of us by false doctrine."

WE know that there was a Lemuria. We have evidence of its existence not only in recollections of the actual language but in social and religious customs and literature perpetuated both east and west, in East Africa and Asia on the one hand and in South and Central America on the other. We have such monuments as Easter Island in the Pacific, and the splendid white races, called Polynesians, existent on scattered isolated islands of the south Pacific, to furnish concrete suggestions of a civilization that must have antedated Atlantis because of the concretions of culture and scientific progress that evince themselves the farther we go eastward. We know that the great straits and canals of Titicaca on the former western shore of the Amazonian Sea were not constructed as barge canals for hollow-tree canoes of savages to pass from one sea to the other. We know, too, that there was an Atlantis because of deep-sea explorations revealing to us that the contour of the Atlantic's bed had to be formed above water, not in the submerged condition in which we find it at present. Furthermore, deep down under the surface strata of the exposed portions of land, along Long Island, on the west, and the Azores and Spain on the east, we unearth and expose coins, potteries, and implements of civilization which have no known counterpart in any other nation or race existing on the earth at present, or which has existed within the historic period of modern man.

The true way to arrive at the identification of a civilization is to first allocate your continent by determining its colonial boundaries, so to speak. All civilizations of cultured peoples radiate those cultures so long as there are no natural barriers that are insurmountable. We find this exemplified in Europe and Asia, and even in parts of Africa, at the present time. Culture is not a thing of political boundaries. Where we have a strong, gracious civilization, instigated by great wits who have incarnated therein to contribute to the advancement of a people or a continent of peoples, that civilization permeates and influences all the minor civilizations about it. This was true in the Phoenician and Egyptian civilizations. It was certainly true of the Grecian and Roman. They gave a different ethical aspect to the entire world as they came to flower and before each declined or degenerated. Granted that Rome spread hers by military conquest, nevertheless the military is often the advance guard of the cultural.

So when we find in the so-called Old World, that is, in the region of the Mediterranean, exactly the same customs, languages, religious

observances, and mythologies, that are found in Central America and North and South America, it is only divine logic to reason that they could not have been possible unless they had radiated from a common source or been carried from a common starting-point. By examining these and comparing them for analogies, it is not much labor to rebuild or reconstruct that from which all those cultures and observances and literatures originated.

If the British Isles were to drop out of sight under the waters of the Atlantic tomorrow, as the geological record declares that they have done something like eight times, it would be only a handful of generations before we would find the public in other parts of the world declaring that it was debatable whether islands belonging to the mythical British had ever existed. People forget things easily. The great volcanic eruption that buried Pompeii and Herculaneum happened in one day and night. People ran east and west to escape the horrors of that awful catastrophe. Yet within 200 years, the sites of those cities, so buried under lava ash and scoria, were not only unknown but mankind of the ensuing centuries seriously doubted that any such cities had ever existed. Seventeen hundred years went by. Those cities were re-determined by an Italian peasant digging a well. The bottom of his well broke through the roof of an ancient Pompeiian house. The Italian government proceeded to investigate and then to excavate.

With tens of thousands of tons of ash and scoria cleared away, Pompeii and Herculaneum came to the light of day again. Now we can walk down the streets of those cities and see where the wheels chipped the stones of the chariot tracks over twenty centuries ago, an order of Roman living in minutest aspects that has long since passed into dust elsewhere. For seventeen hundred years, I say, people were prepared to believe that Pompeii and Herculaneum were mythical cities. Is it to be wondered at, then, that a vast ocean continent, distinguished from all other continents in that it had navigable rivers on all four of its coasts, was suddenly submerged by a titanic earthquake and cataclysm, and was soon forgotten except in folklore and legend? The great earthquake of Lisbon, at the mouth of the Tagus River, that destroyed 60,000 people in six minutes, without a single body ever being seen or recovered, is a prototype on a smaller scale of the Atlantean catastrophe. So we are going to assume that such a continent did exist, admitting the imponderable perhaps to arrive at the ponderable, to account for the strange distribution of one

culture over all parts of the world whose shores are washed by the waters of the Atlantic Ocean.

I might add that natural history furnishes us with some enigmatic examples of evidence worth accrediting, that such a continent existed, if we make this admission of the imponderable in order to arrive at the ponderable. What of the Gulf Stream? How account for that strange hooked river in the waters of the Atlantic, coming up from the south Atlantic and Caribbean, swinging around from the American shore to the tip of Greenland and down by the British Isles, giving the latter their present habitable climate? Is it not reasonable to conclude that the Gulf Stream gets its shape or course from the fact that it once flowed completely around the island continent of Atlantis, and was formed by that island continent as its vortex? The island continent disappeared from view, but that did not stop the Gulf Stream from maintaining its course over the centuries as though Atlantis were still above the waters. The submarine contours remain.

¶ Students of natural history too are perplexed by certain "suicide migrations" among the birds and animals. There is a species of Scandinavian crane that instead of migrating southward like other birds, sets off westward every year, flies far, far out over the north Atlantic until its wings become exhausted and it drops to its death in the briny billows. There is also a species of rodent from the same country that makes a periodic migration by swimming, only to exhaust itself and drown. What are these cranes and rodents doing, in setting forth on such lethal expeditions, unless they are expecting to reach a mid-Atlantic country that is in their group-soul memories but has physically ceased to exist?

THE SINKING of Atlantis meant more to man, however, than the loss of so much land from the surface of the planet which he could inhabit, or the disappearance of an island continent where climatic conditions were more favorable to the growth of a great civilization than anywhere else on the earth. It meant the disappearance of the idea of centralized racial influence and domination. And that was of no small importance. Let us see what this means.

There was a peculiar condition maintaining on the island continent of Atlantis that has never had its equal throughout the world since, but which has had its effect in influencing, directing and altering periodically the distribution and interrelations of races as we find them today. Atlantis was unique, and must always be unique, because it was an island continent that existed in the center of the world. Think of a great plat of land, three thousand miles long, one to two thousand miles north and south, with a high range of mountains protecting its alluvial plain on the north like a vast wall, shutting out arctic winds and weather, its area placed so strategically that it could radiate its culture in all directions and reach all peoples in all parts of the world without serious obstruction from strange land barriers or impassable waters, and you get a picture of a terrain condition that can never occur again unless that same land should suddenly reappear. A country level and luxuriant, closed off from rigorous weather from the north while at the same time getting the warming breezes from the gulf stream flowing up from the south, with one notably high mountain almost in its center, and four rivers watering it north, south, east and west, all of them navigable, offers a phenomenon in nature peculiarly adapted to the civilization which patently matured upon it.

¶ When you visit a great cosmopolitan center in which the city fathers have said in laying it out, "We will have our metropolis radiate from a municipal hub; we will give our city a heart that shall be the municipal and business center, with residential sections built away from that hub like the spokes of a wheel," that city immediately makes a distinct impression on you. And whenever you have visited or encountered a city, either in America or abroad, without that topography, with no vestige of the wheel idea apparent, it has become more or less of a hodgepodge of stone, brick, and wooden structures, that later gives you a difficult time to recall. Have you ever stopped to ask yourself why this should be so? What are people getting at, out of their racial memories, when they say, "Let us have our public

buildings in the center of our city, and then let us radiate our metropolitan activities out from that center, to our residential districts on its outskirts, thus imparting a certain character to our community". What is it that leaves such an impression on our minds, giving distinction and individuality to the social center so planned?

Great Atlantis as a nation in itself, and the great capital of Atlantis in the center of that vast alluvial plain that distinguished Atlantis, was originally patterned in that manner. The wheel idea of municipal planning is a present-day inheritance from Atlantis, and the distinction derived by such a pattern is but a pleasing recollection of a time when the earth was governed from a common center laid out in that orderly and significant fashion.

England as an island empire is easy of governing for a similar reason, compared to political territories in Europe, Asia, or America. This little empire, with its heart in London, is so projected geographically that her peoples cannot press very far in any of the four directions without encountering water, making an almost impassable barrier. By the same token Japan was able to seal herself up and remain a hermit kingdom for generations, perfectly governed and sufficient unto herself. But what a difference in political jurisdiction and allocation of races and interests, presents itself when we view the other countries of the world, in Europe and America and most notably Asia. They become simply a great sprawling hodgepodge of peoples, confused in their customs as well as in their languages and ideas, with nothing but hypothetical land-lines to demarcate them one from the other. That means farewell to any sort of political or racial unity.

Again I say, taking America as an apt illustration, what has New England in common with Virginia or Florida, or the people of southern California with those of northern Wisconsin? I am telling you that a people imbibe their culture, or at least have it influenced, by features of the natural world, the peculiarities of terrain, the chemical ingredients of the soil that give the constituents to the flora and fauna indigenous to their locality; and so long as those differences exist and affect humankind, the latter will break up into sectional cultures of their own with an inherent animosity against all others who are compelled to manifest differently.

One of the chief troubles of the world today is that it has no common center. The races of the earth are independent nationals, all clawing at one another's eyes and throats, saying vociferously: "We are the people; God loves us better than He does you, in our social practices.

in our ethical and political lives." The world has been chopped up into plats, into hundred-mile or ten-hundred-mile faults, exactly as the terrain has been chopped up, and it has brought a totally different psychology to the peoples compelled to live under this hodgepodge arrangement.

There was a time when this was not so!

YOU recall that in your Bibles there is the legend of the Tower of Babel. Fundamentalists think that a certain race of people who conceived overwell of themselves, one day got delusions of grandeur and said, "Let us build ourselves an elevation upon which we can feel nearer to God than those upon whom we shall thereby be able to look down." They imagine that when the erection of such a colossal structure was started, an anthropomorphic God suddenly glanced down and shouted in protest: "Wait a minute, you! You can't come up here where I am, by any such strategy as that. I won't stand for it. You might get into heaven without dying, or you might stand on that structure when completed and snitch some of the secrets of the celestial universe." And He dispatched a battalion of angels to knock it over, confusing men's speech so that they couldn't agree on how to reconstruct it.

Is it not less adolescent to concede that there was a time when an island continent of tremendous area existed in the center of the exposed land surface of the globe; when its people dwelt in reasonable amity together because it was ruled by a priestly class that was truly priestly and maintained its regality by the exercise of psychic powers that could not be challenged or undermined? These people spoke one language, allowing for dialects that would naturally occur; they attained to a high, high state of civilization that up to that time had never been attained because the spiral of evolution is ever upward, ever expansive. But suddenly a catastrophe was visited upon their homeland. The tower of their cultural achievement had its base knocked from under it and the continent went beneath the billows of the deep. Eastward into the Mediterranean basin, northeastward up into Pict Land, or Ireland and Britain, westward to Maya, or southwestward to what is now South America, went the remnants of those who had originally constituted a powerful and united people. The hub was knocked out of the wheel and the vestiges of the rim and splinters of its spokes were all that remained around the rugged cir-

cumference. Far separated from one another, not knowing that the others had been preserved, influenced by the peculiar terrain in which they had been stranded, they did learn to babble as to tongue. And as they learned to babble different tongues, and became altered in their physical aspects because of different climates and foods coincidental in their several habitats, they also learned to fight one another, disputed over their customs and religions, and generally accepted that they were aliens and enemies to one another. They no longer had a center of culture and government to hold them together, to unite them by a common interest. They were detached wanderers on the face of the earth.

That central authority was taken from them for a purpose, however.

MAN had come to a point in his spiritual development where it was necessary for him to learn tolerance and leniency toward his neighbors, regardless of the kind of food they ate, the color of their skins, or how they worshiped God. He had to learn to function as a social unit by his own right and by his own election. He must be that unit unto himself, sufficient unto his own spirit wherever he might find himself detached, not controlled or directed by a hierarchy of supermen sitting in the center of the exposed land area of the globe and ordering the culture of existing peoples.

Bear in mind that we are those Atlanteans! We went through that period of having an orderly civilization, governed at its geographical heart by a caste of avatars; we knew that culture; we had that experience; we closed that cycle. The catastrophe came. Our tongues were confused for a very good reason. Races were dispersed over the face of the globe thereafter, to "find themselves" as units that should contact one another, or impinge on one another, and learn to control their antagonisms, for the learning of a mighty lesson.

The Tower of Babel story has a significance far beyond what little people conceive who see only the anthropomorphic, literal God, directing the destinies of favored peoples, or indulging in personal fits of spleenish jealousy. Since we have referred to this question of tongues, let us dwell for a moment on the philology of some of the words that come from the Atlantean as found in the remnants of the various languages north, east, south, west.

The dictionary will tell you that the Atlantic Ocean was named after the Atlas Mountains, which are located in northwest Africa. But

where did the Atlas Mountains get their name? The word Atlas and Atlantic have no satisfactory etymology in any language to the east of the ocean. We find them so named in modern times, but we do not find the roots of the word in any known language of the world except the Basque. And the Basques in the Spanish Pyrenees are known to be a racial enigma, analogous to no known peoples about them. And yet a Basque and a Cree Indian of North America can understand each other's speech perfectly, and both can understand the speech of the modern esoteric scholar who through processes of what an ignorant, orthodox world calls mysticism, has had his memory lifted so that he can speak fluently the Lemurian or the Atlantean tongue.

But when we get into Central America, particularly among the Nahuatls, we find immediately the root meaning of the term Atl, which signifies water, war, and the Top of the World. Let us hook this up with the great Atlantean civilization. From it comes a whole series of words, Atlan, meaning "on the border of the water," Atlaca, meaning "to come back," or "to be in agony," likewise "to hurl across the water." There is a city named Atlan in Central America that was in existence when Columbus discovered the West Indies.

Yet we have the well known narrative of Plato attesting that the Atlas Mountains, and the Atlantic Ocean, were named after Atlas, the Greek god that upheld the world on his shoulders. Where did the people of the Old World get this conception? Is it not true that it must have come from a geographic fact? Atl-as was a term being used on one side of the water, the eastern side, hundreds of years before the Spaniards made the discovery that Atl-an was also being employed on the other side, the western. Did not the Great Atlantis at one time bear the weight of the world's society as it was then compounded?

But Atlantis perished, and has stayed perished to this day. Its sinking meant to man that he must thenceforth adjust himself to a disordered state of society throughout the earth, that he might, of his own volition and spiritual attainments, perfect his own order out of disorder, devoid of any instructions or super-controlling attributes of his avatar-kingly line. And that is what he has been doing and is doing at the present moment. It is as though the great family of peoples had been addressed by a Mighty Parent who said: "I have now, for thousands of generations, kept order in this family, shown you how to get along among yourselves, given you a spiritual lesson by concrete exhibition.

You have come up as children reared in such an orderly family. Henceforth you must go out into the world and learn to get up your own households wherever you may find yourselves or deliberately locate. And there you must learn to make your own order. I have shown you that it can be done. But lest you weaken and come running homeward, declaring the lesson is too bitter for you and the task too hard, I am going to destroy the old home place and make you stay permanently where you should stay."

Atlantis went down, leaving her culture spilled in a hundred directions, in a thousand places, among ten thousand tribes of offspring. And until man learns this lesson from her sinking, and adopts the culture and order that characterized her in her prime, he is going to know penury and woe, and childishly upbraid the Great Parent for not coddling him with a better patronage as to living conditions or opportunities for wresting his living from nature with less effort than he finds necessary at present.

With this thought in mind, and with such a background of scientific fact painted in, let us see in our ensuing lectures what the culture was which we once experienced as Atlanteans, and which we must bring back and exercise again on earth before we can say that we have successfully learned the lessons of mortality.